



# THE SPIRIT WORLD.

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## NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

### INTERNAL AND EXTERNAL.

Relation of the Spiritual to the Natural World.

BY W. S. COURTNEY.

The body is perpetually magnetized by the spirit, the latter being positive and the former negative. Thus is the body the *instrument* of the spirit, and is used by it daily, hourly, and momentarily, as a *means* or *condition* of its existence in the material world. It is the material *exponent* of the spirit—the vehicle or implement of its actions, doings, &c., in this outer sphere. Through it the spirit loves and hates, talks, walks, hears, sees, tastes, touches, smells, &c.; and through, and by its means, are all the faculties, capacities, propensities, &c., of the spirit, exercised, educated, and ultimated in this world. Of itself, the body is a *corpse*—cold and lifeless, and whatever is not of the corpse is of the spirit—"the spirit is the very man himself, who thinks and who lusts, who desires and is affected, has appetites and cupidities." It is the spirit that vivifies and enlivens the corpse and makes it a walking, talking, thinking, and doing agency. The body is, therefore, entirely *passive* to all the activities of the indwelling spirit. It *has* nothing, and *does* nothing, of itself. It has no evil purposes, propensities, or lusts; nor has it any good and benevolent designs and loves. All are of the spirit, and *from* the spirit, acting upon and through the body.

Now, the material world stands in the same relation to the spiritual world, as the body does to the spirit. The former is entirely *passive* or *negative* to, and is perpetually magnetized by the latter, which is *active* and *positive*. Without the spiritual world, the material world would be a *corpse*, without the least vitality or activity. The material world is but the *instrument* of the spiritual world, the ultimate *vehicle* of its operations; and the whole mundane economy is carried forward by, and in exact obedience to, the spiritual economy, between which there is entire and commensurate correspondence—just as the *effect* determines

the adequacy of the *cause*, and *nothing more*; and the adequacy of the cause speaks the fulness and completeness of the effect, and *nothing more*.

Moreover, Positive and Negative, i. e. Cause and Effect, or Divine Providence or "Heavenly Order," pervade the universe; and the next sphere of being in accordance with this law or order becomes, in its turn, negative and passive to a still higher world of being, positive and active to it, &c. &c., until we reach the only life-giving and life-sustaining Power in the universe, the Great *Positive* Mind, God—the Magnet of the Universe, the Essential Divine Love and Wisdom, which propagates itself through all spheres and planes of existence, and through and in all forms and order unto the ultimates of creation, disclosing, revealing, and declaring, and representing Himself in all things, from the violet's pollen or the insect's wing to the wisdom of the archangel. But the spiritual spheres proximate to ours, and by which ours is governed and controlled or magnetized, is the one that most engages our attention now; and to illustrate this general Pathematic or sympathetic *rapport*, we must descend to particulars. Each one and all of us are *en rapport* with spirits. As our bodies are attracted and held to earth, &c., by the laws of gravitation, so our spirits are held and bound to the spiritual sphere by the attractive affinities of our associate spirits. In this way the spheres touch each other, and are connected; all our thoughts and affections are prompted by our guardian or associate spirits, however they may appear to be the spontaneous results of our own moral and mental organism—they *appear* to be *our own*, and we to be responsible for them; but they are, nevertheless, influent into, or prompted by our attendant spirits, of like quality with ourselves, just as the magnetizer, when *en rapport* with his subject, transuses his thoughts and feelings, at will, into the mind of his subject, who knows no otherwise than that they are *properly his own*. This association, or community of thought and feeling with our conjoined associate spirits, shows how intimately the spiritual world is connected or *en rapport* with the natural world; and it is difficult for us to realize the closeness and familiarity of our spiritual guides. They stand by and prompt

our deeds of benevolence and kindness, our universal sympathy and love; and o'er the sorrows and sepulchres of this world mingle their tears with ours.—There are also *evil spirits*, who may be conjoined with us, and who drive us to malice, revenge, rapine, and murder—give fear, dread, and remorse, and break up the harmony and peace of our soul—and trouble, annoy, harass, and fret us. Evil men are in the midst of evil spirits, just suited to their tastes. I have not known an evil spirit to trouble our sittings at my house, that has not been introduced to our circle by some external *evil purpose or influence*. Hitherto, the spiritual world has disclosed itself, and operated alone, through our affections and thoughts, or by our "internal way," and alone been attested by the internal eye, or spiritual vision; but now, our spiritual associates are beginning to address us by an *external* way; and what advantage this new mode will have to the spiritual mind, remains yet to be seen. That question is foreign to the purpose of this communication.

It is by no means to be believed that *all* the spirits in the next sphere are *positive* to *all* the minds in this sphere or in bodies, so that any spirit coming *en rapport* with us can impress us with his thoughts and feelings, and thus operate through our minds. As a *general* thing, our *guardian* spirits are positive to us—*en rapport* with us, and thus impress us with their thoughts and emotions, and lead us, gradually and imperceptibly on, to higher truths and purer loves. Of this I have had unequivocal experience, since Mrs. Bushnell has been with me, and thus affording me daily and hourly opportunities of communicating with spirits, and particularly with the spirit of William E. Austin, Esq., a mind of most brilliant order and heart of warmest affections, with whom I was in habits of daily intimacy here. Often on reflecting upon the laws and arrangements of spiritual existence, new ideas or thoughts would break into my mind concerning them, brighter and clearer than I ever conceived, attended, too, with a corresponding glow of sentiment; and after revolving and indulging them, at our next sitting I would learn from Mr. A. that they were from him. So, also, have I sought information from him on various subjects pertaining



to spiritual existence; and to supersede the tedious and dilatory process of spelling out by the alphabet, he has directed me to go to my office, and when at leisure and alone, to sit down, close my eyes, withdraw myself from all external or surrounding things, and think of the subject, when he would be present with me, and direct and instruct my thoughts to, and in the truth, and illustrate it in such a manner as not to mistake it. Following this direction, I have never failed to have the matter presented to me in new lights and aspects, and sometimes illustrated in detail, apparently the result of spontaneous thought, but really and truly imparted by my spiritual monitor. Should I, however, fail to get an adequate conception of it as he wished, he would, the next opportunity, spell out the corrections—thus indicating an entire cognizance of all my thoughts and affections. I have become so accustomed to this mode of communicating with him, that I can now feel his presence unmistakably, and know certainly when he is impressing my mind. Furthermore, I have been impelled by an irresistible influence, not seeing or knowing why, to go to my office or my room, and write without having anything to write, and as soon as I got the pen in my hand, it would come into my mind, (by impression from Mr. A.) what to write. Now, is not this a general law? Are not all things that are done by men in this world, thus brought about, prompted, and effectuated by spiritual agencies? Does not the spiritual world use thus the natural world to ultimate its purposes and activities? Do not the theologian's conceptions, the philosopher's discoveries, the moralist's conscience, the artist's skill, and the poet's fervor, come to them thus from the spiritual world? There they are in their essential and high perfection, and by our associate spirits mirrored forth to our minds, and by our actions are fixed in the material sphere. Hence all that is excellent here in poetry, painting, architecture, theology, philosophy, morality, &c., but dimly and obscurely represent the yet unimagined and untold perfection and glory of those arts and sciences in the upper spheres.

But to be impressed by new truths, or to receive instruction from the higher spheres, it is indispensable that the spirit communing should be highly positive and intelligent—should be dominantly superior to the receiving mind, and thus, when the rapport is established, truths of a high and elevating character will be imparted; or, if given in "an external way," be spelled out. But, be assured, if the communing spirits be negative to you—be inferior to you—or be of a compliant, sympathetic, and acquiescent quality, (and many such there are,) you magnetize them—give them your thoughts and feelings, and they provokingly persist in spelling them out back to you, and you get nothing but reflexes of them. I have seen so much of this as to place it beyond all question. Sometimes weak and simple spirits will spell out the thoughts of the medium; sometimes of some other more positive mind in the circle; and sometimes they will only answer, Yes, Yes, Yes, to all your questions, just like a

weak magnetic subject essaying to be wise and eloquent. A superior and positive spirit will be independent of your own states of mind and those of the medium, and thus can and will impart truths as he gathers it in the fields of spiritual knowledge, uninfluenced by your preconceived thoughts and affections—truths, however, that will have to be so terrestrialized as to address themselves to your capacity of receptivity, in like manner as when we instruct a child in moral or abstract truth, we must simplify our language and idea to meet its capacity of understanding it. Think you, we, with spirits fettered in the shackles of sublunary truth, with ideas and thoughts, experiences and observations, got in and adapted to this elementary life, can apprehend and appreciate the bright conceptions and holy truths of the celestial heavens? No! they must come down to us through myriad ranks of shining angels, from sphere to sphere, be modified, changed, reflected, and simplified and adapted to our capacities before we can receive them from our associate spirits. Celestial truth descends to us through a long ancestry of angels and the spirits of "just men made perfect," long illumining their souls before brightening the spiritual conceptions of men in earthly mould.

The spiritual world is thus in conjunction with the natural world, and each earth inhabitant conjoined with his associate spirits in the next sphere, who prompt and impart to him his thoughts and affections. I will not say, however, that the whole substance of the man or spirit (for the spirit is the man,) is made up by those influent thoughts and affections, as Swedenborg affirms. Perhaps not. Very likely, as the higher is continually associating with and pervading the lower, refining and assimilating it to itself, so, perhaps, our associate spirits only associate with us, pervade and live in our thoughts and affections, forming, moulding, influencing, and strengthening them. Take away all *infusur*, or spiritual association, and how far the man or spirit would stand alone an independent existence, I am unable to say. But my perceptions of the intimate relationship and spiritual rapport of our guardian spirits with us, are not clouded with a single doubt. Indeed, it appears to me to be a prime law of all spiritual being. Are not the spiritual and angelic societies in the various spheres, bound *en rapport* thus? Their thoughts and affections, according to Swedenborg, are in common and circulate throughout the society, just as a half dozen magnetic subjects see alike and think alike, yet each one believes the thought and feeling to be his own. And how will you bind the different spheres together, if not by this still interior conjunction? Would not each plane or sphere be separated from and independent of the next, either below or above, unless you bind them by still interior association as you advance? And is not God the *Inmost* of all and each thing, and thus dispenses His life and love from the inmost, through the interiors, to the ultimates of creation?

It appears to be a law of all things, that the higher, more refined and developed,

should associate with and pervade the lower, as light pervades the atmosphere, heat pervades light, magnetism, &c.—that the next in degree higher, is brought in connection with the next in degree lower, by this interior association, just as the spirit pervades, interiorly, the body, and thus vitalizes, supports, and develops it. The plant would never grow, would never bloom and bear fruit, but would be a dead and lifeless mass, if it was not, interiorly, vivified by a still higher essence, which elaborates its flower and produces its fruit. In like manner the animal would be without its life, instinct, and propensities, were they not derived from a plane above its material and physiological organization; and the groves would never be made vocal did not the winged minstrels derive their melting songs from the seraph's harp—they make not the melody and soothing pathos of their tender notes—they have neither the art nor skill, but they are the divine instruments through which the symphonies of the higher spheres are breathed on earth.

So we human beings have not life and thought, and emotion, love, sorrow, and hate of ourselves, dissociated from, or independent of spirits and angels above us; but by our "interiors," or spirits, we are in intimate association with our guardian spirits, those higher agencies that have the charge of our thoughts and affections, and flow in, impart, modify, prompt, educate, and elevate them. This association is so intimate, and the thoughts and feelings of our familiar spirits so blended and intermingled with our own, as to form a common sphere, in which we together are just as a set of magnetic sleepers—see alike, and think alike, and feel alike, as before alluded to. Those guardian spirits are thus *en rapport* with us, and yet positive to us, imparting their thoughts and feelings, which we regard as truly and properly our own. Hence it is not at all likely, unless you call to your presence a highly intelligent and positive spirit—that you will have anything of very "great importance" spelled out to you; and should, as before observed, the communicating spirit be negative to, or under your influence, it will only echo your own thoughts without being aware of it. The spiritual world is thus *en rapport* with the natural world, and the destinies of the latter wrought out proximately by the former.

Moreover the spirits in the next sphere, guardian to us, are associated interiorly with their guardian angels of the next sphere *en rapport* with them, and so forth. The spheres, or concentric planes of existence, are not independent of each other, but conjoined successively by this interior association, in one inconceivably vast chain of being. God, the *Inmost* Divine Life, is thus *en rapport* with all creation. Dwelling in the inmost of all things, and through the "interiors" revealing and disclosing His Divine Love and Wisdom in all spiritual and material nature,—

"Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

We are apt to think that because the influences and agencies at work in this



[Original.]

## CONTROVERSIAL.

Dear Brother Sunderland,—After having read the *Univercolum*, and particularly W. M. Fernald's view of the Bible, on the "Ministration of Departed Spirits," &c., and after having carefully examined all the works of A. J. Davis, I felt as if I was in a new world! Understanding that Progression was a fixed law in all *Nature*, embracing every particle of matter, I could discover a *harmony* in all the works of God; and my soul was filled with gratitude to God for giving me my *being*, and my heart was filled with love to my fellow *man*. I could *think*, and let think; and instead of feeling enmity towards those in whom I found antagonisms to all that was lovely, I could pity them, and rejoice that the law of Progression would eventually bring them where they would be saved from all that was evil.

And again, after having spent many happy hours, at several different times, in your house, where, in the presence of your daughter, I witnessed many beautiful and consoling messages from the spirits of the departed to the surviving relatives—yea, the hearty greetings and expressions of love—intelligent and judicious communications and statements of the happiness they enjoy, and the beauties of the spirit-home—their mission to *man*, and guardianship over friends, &c. Why, *verily* my heart beat with joy, and with a hope that there would not be a cloud to darken the era of spiritual communication and conjunction of the two worlds, which would bring, as I believed, the happy period so long desired by "kings and prophets." O, how my heart rejoiced, and how I loved the pioneers of the cause!—the Spiritual Philosopher, Spirit Messenger, and various writers. I did not then think that the caution, "*Let there be no strife, for we are brethren*," would be necessary. The whole of the new philosophy teaches that as a first principle. Yet notwithstanding all this, I fear the very *liberal* opening of your columns, and the kind invitations you have given for the presentation of light on the subject, has been abused by *some* who have written, and who have thrown more darkness than light, and have injured the cause more than they have helped it. Witness the correspondence of M. D., Southampton, Mass., April 30th, with which five columns are occupied in attempting to bring the works of A. J. Davis into *disrepute*, by misrepresentation of detached portions of the same, while in the whole he has not cast one ray of light on any subject. Every person who has read the Revelations of A. J. Davis, knows that the quotation of M. D., page 504, has reference to one individualized *Person* as a *Savior*; and at the same time they know that his quotation from the *Harmonia*, in itself, makes a distinction from the *first*, by stating that *Wisdom* is the true *Savior*; it being an attribute of the Divine Mind, and the embodiment of universal harmony, and shows how it operates to save; the spirit of which he says is immanent in man. Indeed, I never before heard of any one's thinking that Mr. D. had contradicted himself on that head.

Again, M. D. says that Davis's objection to Joshua's statement of the sun and moon standing still, is *peurile* in the *extreme*, and enquires, "How often have schoolboys, virtually, with a couple of mirrors, made the sun to stand still in the bottom of the deepest well, *all day*, if they chose." Well, why will not M. D. employ some school boys to thus hold the sun still in the bottom of some deep *well*, for the space of a whole day, and then make out a record that there never was, *but once*, such a day as *that day*? Then he can well tell us that the laws of *Nature* have not been interrupted, and his record should not be disputed. But enough of this.

As to Mr. Davis, it is conceded on all hands, that he was but a poor, illiterate young man, possessing a mild and affectionate disposition; and that all the wisdom he has exhibited in uttering so many philosophical and spiritual truths, were *not* of his own attainments, but by an interfusion from the higher spheres, he serving only as a vessel through which they were transmitted; and it is certain that *truth* transmitted through him, into his writings, has gladdened the hearts of thousands who have read the same with care, and has done much toward removing infidelity from many powerful minds that had become befogged by the unreasonable and discordant theology of the day. His writings had also prepared the minds of all who adopted his views, to hail the era of spiritual communication with joy; and it is also certain that if he has not presented a theory without blemish, he has presented a more perfect and consistent one than had ever been presented before.

I would acknowledge that under existing circumstances, and the natural tendency that some persons have to idolize a person by whom they have been enlightened, and to make such a one a standard for *all*, a "caution" against such things was necessary; but when that *had* been given in kindness, why should any man mount the rostrum, and not only attempt to bring the whole works of A. J. Davis into disrepute, but to injure the feelings of humanity, of which he is acknowledged to be possessed, and all this with no other apparent object than to exhibit the gladiator.

I love *truth* for truth's *sake*. I reverence truth equally alike, whether I find it in the Bible or almanac—whether in the writings of Swedenborg, or A. J. Davis, or any one else. I have no particular religious creed to advocate, excepting the law of kindness—loving our neighbors as ourselves, and doing to others as we would have them do to us. And I am sensible that no good cause can prosper where selfishness and unkindness are tolerated; neither can truth prosper in the hands of any who would set up any one individual as a standard for all truth, whether such individual be A. J. Davis, Swedenborg, or any other.

It seems that Divine Wisdom, for *some purpose*, has permitted the manifestations of the spiritual world to appear discordant and unsatisfactory in regard to *truth* and *goodness*, in some cases; and when this is seized upon and represented in the

blackest form possible, as is done by your correspondent, M. D., who would make out that such spirits are devils, and would be *murderers* if they could, we feel disgusted at such a rignarole of nonsense and misrepresentation. When I say *we*, I mean all our circle that read the Spirit World. Again, this seeming discordance is looked upon by some as proving that there can be no reliance placed upon any spiritual communication; and thus the field is open for those attached to the New Church views to bring up Swedenborg's writings as a standard; and they would have us think that without such a work as our *compass, helm, and rudder*, we shall certainly be shipwrecked; and of course, if we adopt his writings as containing all the truth, and nothing but the truth, in regard to the spiritual world, we must adopt all his theory in regard to the *hells*, and the retrogression of spirits to all eternity. Now, the mass of Swedenborg's testimony, (as quoted by writers in the Spirit World,) is that spirits are not to be depended on—that he (Swedenborg) was not taught by any spirit, "but by the Lord himself, alone." Well, then, why not let all communications from spirits go for nothing, or at least except falses and deceptions, and nothing else? Notwithstanding the many philosophical truths that Swedenborg has uttered, I am impressed that there is now a new era opening upon the world, in the which no church theory that is now extant will gain a precedence, and that this is the last struggle that each sect is making to establish its peculiar views.

It is in view, then, of these contending interests and prepossessions, and the spirit manifested by writers, that I have made the foregoing remarks. I now come to the question I proposed to ask, which is the following:

Is Progression a fixed law in *Nature*, embracing all worlds, and including every particle of matter—or is it not? Why, then, if it is, the next sphere of existence for man, being on the ascending scale, will be better than the present; if man has become an individualized being here, and passes into the next sphere, he will retain his individuality there; if he is destined to improve, or gain knowledge by experience here, he will certainly know more there. There can be no progressing backwards. If, then, we believe in the guardianship of our departed friends, of what avail would it be to us, unless they knew more than we do?—And if, when they come to us in that capacity, they assume all our fallacies, phantasies, and falses, inasmuch that they believe themselves to be the identical person they are attendant on, (as we are informed *is the case*, by quotations from Swedenborg,) what a life they live! They live *over again*, instead of being delivered from the troubles of this life; and there is not a person in this life so much of a fool as not to know that he was not the same person with whom he wished to communicate.

I once, when in conversation with what I believed to be the spirit of a beloved son, asked him if he would be glad when I had got through my labors here, and was with him, and was answered in the



affirmative by loud and thrilling raps! And from what I received from a number of my departed friends, of the happiness and felicity they enjoyed, I was led to think that I should be glad myself. But if all the representations quoted from Swedenborg's works are true, I had rather stay here. I think I could be of more use to some whom my affections might lead me to visit; and I should not be obliged to assume their phantasies, fables, and follies, and thus stain my own spirit.

I believe these things are not so.—Many of Swedenborg's representations in regard to the spiritual world, fall far short of the truth. He was but a man; and although in advance of the age he lived in, yet I have never seen any proof adduced that he enjoyed any greater and more certain facilities for getting at the truth, in regard to such things, than many with whom I am acquainted. It is said he conversed with spirits; so it is said of many in our day. He declared he was not taught by any spirit, "but by the Lord." So many persons would make us think of themselves; but *where is the proof?* But it may be said that the great proof that Swedenborg was right, is in experience, for we find in the spiritual manifestations the same confusion, malicious and lying spirits, professing to be "Sam Slick," and the "Devil," and even down to the spirit of a dog. Ah! is not this the great stumbling stone? Or is it possible that all the remarkable developments of our day are destined only to establish the views of the New Church? They can certainly tend to nothing higher, if the ground now taken is correct. To all such views I must demur.

I lament the innate tendency in man to seize upon every new development in spiritual things to build up some favorite theory; and I can easily conceive that all this seeming confusion and contradiction in what is called spiritual communications, is a JUDICIAL operation, necessary to confound and bring to nought this inordinate propensity, not only as manifested in those who would call the ancient apostles to their aid to make out their views, but even the New Churchmen, who have been as forward as any to appropriate the whole to their advantage, by calling up Swedenborg. Yea, I can more easily believe that in the transition state the world is now in, in the which the old heaven is passing away, Divine Wisdom has permitted even the spirit of a dog to "answer a fool according to his folly," than I can believe that we are to have nothing better than the present confusion. I firmly believe that an era is dawning that will bring a state of society for man which the New Church (or Old Church) could never do, were its doctrines received by every individual inhabitant of the globe, and that God will then have vindicated the character of the second sphere to be higher than the first, so that it shall seem desirable; and when man shall universally love his fellow man, and shall have progressed so far as not to suffer from fear that his brother will make an idol, especially if he has one of his own.

But to the question: If eternal progression is a fixed law throughout the

universe, from the lowest to a higher, then the doctrine of total depravity, eternal punishment and vicarious sacrifice, demonology, &c., is not true. They cannot stand together, nor will either stand for this world, unless it be true for all the worlds.

R. WALKER.

Portsmouth, N. H., May 25th.

#### SPIRIT MESSAGES.

BY S. F. CHENEY.

Much has been said, in various places, in regard to what is called spiritual rappings, and much more need be said and done before the public, generally, can or will appreciate the great value of the truths which are being revealed to us in this mysterious way. I have had much experience in this way, during the last six months—have listened with the greatest attention and interest to these mysterious sounds, at least two hours in the twenty-four, and am perfectly satisfied that they come from some source of intelligence foreign to ourselves; and any person with the same opportunities, must, I think, have come to the same conclusion.

Much has been said at other places, about the discordant or inharmonious spirits. Of such I know nothing. I speak now, of what I do know, and feel impressed to state that all which has been revealed to us in this way, whether it be in the presence of persons of high attainments or low, of professors or skeptics, of virtuous or vicious characters, (as we term them,) has been perfectly harmonious and beautiful in every respect, just as we might expect when the spiritual vision was open to the light of truth. By this I do not wish to be understood that all spirits are equally intelligent or happy, for they invariably inform us otherwise; and here I will give you an answer of a spirit to the question,—

How many degrees of happiness are there in the spirit world?

*As many degrees of happiness as there are degrees of goodness.*

I have always been particularly careful during these spiritual interviews, to understand their views in regard to the effect of sin committed in this world, on the spirit in the world to come, and do understand that any deviation from God's laws will retard our progress and mar our happiness in the spirit world; and hence they enjoin upon us the precepts and examples of our Saviour, as invariable rules of observance. They likewise declare themselves to be near us, taking an interest in our welfare, and striving to manifest themselves to us, saying, Prepare to receive the truth.

I have in my possession a large amount of messages, as spelled out by the spirits of our departed friends, at different times and places, all of which are most beautifully harmonious and consistent, such as never came from human ingenuity. Some of these messages, of a most striking and Christian character, recently given at the house of William B. Whitney, I now offer to your readers for their consideration.

The circle being ready, questions were first put by Mrs. Lee:

"Has my daughter Caty a communication for her mother? (Raps.)"

The alphabet was repeated, and the following message was spelled out,—

"Mother, I am happy to meet you in this way, although I am invisible to your eyes. I am glad to see you have faith, that we may communicate with each other."

"Will Caty answer other questions?"

"I will answer your questions—any you may ask."

"Do you believe in my faith?"

"I believe you have faith in God?"

"Are there any in this circle of my faith?"

Raps.

"Who are they?"

"They all have the same faith in God."

"Do you believe my views in theology correct?"

No raps—meaning a negative reply.

"Will you give us your opinion?"

"Yes. God is ever ready to forgive erring mortals. If you could behold the spirit of God pervading all things, as I now do, you would not doubt the impartial goodness of God to all of his children."

Questions by Mrs. Whitney.—"Is the spirit of our sister, Maria, present?"

(Raps.)

"Can Maria give some information of the sphere which she is in?"

"No language can express the joy and beauties I behold in this, the spirit world."

Questions by Mrs. Lee.—Does Caty believe in Jesus Christ as a Saviour?"

(Raps.)

"How is Jesus our Saviour?"

"By obeying His precepts and following His examples; do unto others as you would have others do unto you; live in harmony with one another, forgiving all their offences. Has not our Saviour taught you that?"

"Will my daughter Caroline give us a message?"

"This is a beautiful field of progression."

"Is the spirit of my first husband, Mr. Edwards, present?"

(Raps.)

"Will you give me a message?"

"I am glad to meet you here—we find a happy home."

"Have you a message for your son?"

"Persevere in all good works."

"Is the spirit of our mother present?"

(Raps.)

"Will she give us a message?"

"I am glad to see you take an interest in the spirit world."

Attol, Mass., March 22, 1851.

—White Flag.

A man in health ought always to rise from the table with some appetite. If either the body or the mind be less fit for action after eating than before, that is, if the man be less fit either for labor or study he has exceeded the proper quantity.

Some sensible chap truly says, that a person who tries to raise himself by scandalizing others, might just as well sit down on a wheelbarrow and try to wheel himself.



From the Boston Investigator.

#### MORE INFIDEL TESTIMONY.

Having been a subscriber for your paper a number of years, I suppose it will not be doubted that I am Infidel, according to the general meaning of the term. I have always been known as such by my personal friends and acquaintances, and, as such, I address you at this time on a subject that is new, and somewhat astonishing. I refer to the spiritual manifestations termed "rappings," &c.

By your paper, I think I perceive a disposition on your part, and that of your correspondents, to treat the subject with ridicule. But the manifestations are of such a nature, that I think you will be obliged to take a different course, or surrender a part of your motto, at the head of your paper, especially "Justice—Hear all sides," &c. I have been admitted to hear the sounds or rappings, as they are termed. I heard them, conversed with them, and received answers coming from some responding intelligence, whether "spirits" or not I do not know. I received responses from what claimed to be the spirit of my mother, to questions put audibly, and also to a great number of mental questions. The responses came very plain, distinct, and in the right time, in answer to my mental questions; and were very satisfactory, some of them being test questions. As for any collusion, or fraud being practised, I am sure there was none. It was in the day time, there was no medium present from abroad, no magic-circle, or machinery of any kind in the room.

The sounds appeared to be near the centre of a common dining table, without anything being upon it, or under it. No person sat so as to touch the table in any manner; besides, the characters of all present were above suspicion. It is no show got up to make money, for no money is asked or received. The investigation has been conducted by the best minds (out of the church) that there is in the country, in order to test the subject, and arrive at truth. So much of the spiritual theory as pertains to the mere fact of *rapping*, is settled beyond controversy in my mind, and also in the minds of all candid and disinterested persons who have examined the subject. It is not a mere matter of *opinion*, but the *existence of a fact*,—a fact, too, palpable to the senses. Now what we want is, that these facts should be met candidly, and explained in such a manner, as will be satisfactory to all concerned. Ridicule may be used by any one, but it is no argument, and will not answer the purpose to satisfy people in this case.

If some of your able correspondents would give us a scientific explanation, without giving their *assertions* for "fact, demonstration," it would be well received. That there may be impositions practised in producing the sounds, in many places, is not improbable; that these may be detected easily, is very likely; that men of straw may be easily demolished, when manufactured for the purpose, we all admit. But all this will not satisfy those that are sure they have not been imposed upon, and know of no physical cause whereby the sounds are made.

I am much astonished at some articles that have appeared in the Investigator, claiming this to be a part of the Christian superstition, for none but Liberals are engaged in the experiments and investigations that are going on in these parts. The church hate it as they do their imaginary "Evil One." And the clergy denounce it from the pulpit as the worst kind of Infidelity. They fear it may be demonstrated to be true, which would upset the old theology, and their occupation would be gone.

Yours truly,

SILAS CROCKER.

Shalersville, (Portage Co.,) Ohio, }  
April 18, 1851. }

#### TESTIMONY.

We do sincerely believe the "Spirit Rappings," as they are commonly called are of spiritual origin, and possess an intelligence of a high order; for we *know* that they will answer mental questions as readily as vocal. We have these manifestations at our own house, and on many occasions, when we have been in a room alone, where there was no possibility of imposition or collusion, they have come, knocked on the table, and spelt out words of consolation that we would not part with for all this world contains. On the very evening that we were writing this article, our little girl, a child of seven years old, who was sitting at the table with us, asked the spirit of her mother, who died some four years since, if she would spell something for her, as she had never yet done so. The response was quick and loud, and on referring to the alphabet, she spelt out to her—"God will watch over my child."

What more beautiful and holy sentence could a mother have written. And to convince us of their presence and power, they have moved a centre table to and fro, so that no one could be mistaken in regard to the presence of an invisible agency.

A friend of ours cautions us not to admit anything into the columns of our paper in regard to the "Spiritual Rappings," lest we thereby offend and lose some of our subscribers. For what! For publishing what we *know to be true*—and knowing, dare maintain? There may be a difference of opinion, and we ask no man to believe until he has investigated the subject, without prejudice, and with a desire to come at the truth,—for we have no other motive, and we are not one to believe that a man will suffer, in the end, for maintaining the truth. As an independent and public journalist, we shall ever endeavor to write with a strict regard to the truth.—*Star Spangled Banner*.

A great mass of facts tend to establish the opinion that the American Indians are a distinct race of people.

Insects breathe through holes or pores on each side of every segment of the abdomen, called *spiracular*.

The gall fly forms the gall nuts on trees and plants, by its eggs and young; and the gad fly does the same in the skins of cattle.

#### OPINION OF A LIQUOR SELLER.

Something very like the following dialogue took place recently, between a citizen of the State of Ct., who owned a large tavern stand and had been for years engaged in the liquor selling business, and a friend of his. We will call the liquor seller Mr. S., the town W., and the friend Mr. Q.

Q.—Friend S., you seem to be making pretty extensive repairs on your buildings. Do you think the prospect of business here will warrant such an outlay?

S.—Warrant it, no! If I calculated to continue here in, the old business, I would not expend a cent. It would not pay. I am fixing up to sell.

Q.—Why neighbor, I am quite surprised at this freak of yours. A decided majority of the citizens of the town are in favor of having liquor sold, and certainly you do not lack for patronage at present, if I am rightly informed!

S.—No. But it cannot be so long. Lecturers are continually haranguing the people on the character and effects of the liquor business, and although they stretch a point now and then for effect, yet they tell a good deal of truth too, and the people believe it. The little boys attend the temperance meetings, and hear the stories of the lecturers, and when they go home they repeat them to their mothers. Their mothers tell them "it is all true," and of course the boys set them down as fixed facts, for "mother says it's true." Now a few years will convert these boys into men, to voters, law-makers, &c., and the man who cannot see, that when that time comes, the liquor business will be stopped, is a fool.

Had we listened to that dialogue we should have been sufficiently Methodistical to have responded a hearty amen!

#### INGENUITY OF PARISIAN THIEVES.—

Two well dressed persons stopped on Tuesday evening, between nine and ten o'clock, before the shop of a grocer, named Croton, Rue de Normandie at Bercy, and burst into loud laughter. "I tell you that I will do it," said one. "I'll bet you five francs you do not," said the other. "Done, I take the bet." Both then entered the shop. "Do you sell treacle?" said the first. "Yes, gentlemen," said the grocer. "Give me two pounds of it." "Have you vessels to put it in?" "No; but put it here." "What! in your hat?" "Pour it in; it's for a wager." The grocer took the hat, placed it in the scale, and, much amused at the idea, poured into it two pounds weight of treacle. "There's the money," said the purchaser, and he threw down a five franc piece. The grocer began to count the change, when the man said, "Pardon me, sir, but your treacle has a queer smell." "It's very good I assure you." "No, smell it." The grocer put down his head to the hat, and at the same moment the customer, by a rapid movement, thrust the man's head into the hat, and as the grocer instantly raised his head, the customer knocked the hat over his eyes. The other man then plunged his hand into the till, and seized a handful of money, about thirty francs. Both got clear off before the unfortunate grocer could give the alarm.



## EDITORIAL.

BOSTON, SATURDAY, JUNE 7, 1851.

## CLOSE OF THE SECOND VOLUME.

"Like travellers, when they see their native soil,  
Writers rejoice to terminate their toil."

The prospectus of this paper was issued in April, 1850, and the first number published in June following. At that time, there was not one family known throughout the New England States, where "responses" from the spiritual world had been made to questions put by mortals. "Manifestations" had been made from spirits, from time immemorial, but we refer now to answers given by spirits to man's external senses. Excepting the Fox family, and a very few others in the State of New York, we are not informed that these responses had been witnessed in any part, either of these United States or of the whole world, at the time the publication of this paper was commenced.

But what is the state of the case at the present time? Are these strange things confined, now, to one or two families in Western New York? Nay, there is, perhaps, scarcely one of the Eastern, Middle, Northern, or Western States, where they have not been witnessed, since the first number of this paper was sent out, broadcast over the land. It is stated by our opponents that there cannot be less than one thousand media, in different localities, at present, throughout the country, and that the number of those who receive these things for what they purport to be, cannot fall short of twenty-five thousand! Surely, at such a time as this, it may truly be asked, "What hath God wrought?"

Spiritual manifestations, in answer to questions, are now made, not in New England merely, but in most of the localities, East, West, North, and South, where any special interest has been felt or shown in the circulation of this paper. How like leaven this subject has diffused itself throughout all the sinuosities of society. It has attracted superior minds—has arrested the attention of the pulpit and the press. It has uttered a voice that has penetrated the dark caverns of superstition, and awakened the entire external world from the slumbers of ages! Yes, indeed, the "small," "faint," "muffled rap," made upon the table, or the floor, has echoed and re-echoed till its reverberations have pierced the cold ear of skepticism, and wrung from atheistic lips a willing confession to the truth of IMMORTALITY!

"Angel visits are" not, now, "few and far between." The future life is not a matter of dark uncertainty. Death is no longer a struggle to be dreaded—"a leap in

the dark." O, no! Hope for the future! Hope, not for myself alone, but for the whole human race! And if the pages of this paper may have assisted mortals to a better understanding of the spiritual and immortal—if it may have been the means of bringing the external and spiritual into a more intimate relationship—if friends in this world have thus been enabled to renew their sweet communings with the spirits of the loved ones long since "departed"—then have my labors secured for me a rich reward, indeed.

Ask the phrenologist if the editor of this paper ever saw the time when he did not, could not labor! And, during the past year, ask the angels or spirits if he has not toiled early and late for them! Ever vigilant, ever ready, ever devoted to this single aim, by night and by day. Not for himself—not, I hope, from any motive that I shall not be willing to have written upon the broad heavens, at noon-day, and known to the whole universe of God! "Goodness, Justice, and Truth." This has been my motto, if I know my own heart. And as selfish as any human being may have been supposed to be, who has been connected with this cause, such is my utter loathing of what has been called "catch-penny affairs," that I would not inflict these remarks upon my readers, if I could possibly avoid it. But, no alternative being left to me, I solemnly declare that my connection with this cause has cost me over one thousand dollars, to say nothing of my time and labors for the past year, which have been given gratuitously, as my friends in this city know, and will testify, if need be.

And now, shall the good I would do, be prevented by the slanderous representations of thoughtless people, who know nothing of these facts, and who feel no sympathy for the cause to which I have devoted my time, my talents, and my all of this world?

A friend of the Harmonial Philosophy made the following remark to me: That the recent spiritual manifestations had very much enlarged his views of man's capacity, both for good and for evil; and that while he does not, and never did, believe in total depravity, he had for a long time been most deeply impressed with a sense of the extremes of evil, in which men are often found. And of course, these must be seen the more distinctly from contrast. As we see goodness very high above, so it often makes more manifest the degrees in which others fall below it; and hence we say they are evil. And then again, as we become susceptible of spiritual influences, we must feel the antagonisms which arise from contrasts with those who are in the spheres below.

It may be for these reasons that we, with others, have suffered so much from calumny during the past year. Conscious of meaning well—of wishing evil to no human being—loving Goodness and Truth as we love life and a happy immortality—knowing that we have not designedly uttered one untruthful or unkind word of any being in the whole universe of God—it is not, perhaps, mysterious that many of the slanders uttered about us and our innocent family, should seem to be so very malignant. And whether their depravity would be mitigated at all, if we were to go into a detail of all the circumstances involved in some of these calumnies, is a question we could not stop here to test. Suffice it to say, I have had heavy burdens to bear, severe duties to perform, formidable difficulties to contend with. But under all the circumstances have done the best I could, and regret nothing I have said or suffered in this cause. My labors are now before the inhabitants of the two spheres, whom I have honestly, and with undeviating fidelity, endeavored faithfully to serve. This paper speaks for itself, and the verdict yet to be pronounced on my mission, can but be gratifying to me.

I know very well what would have rendered this paper more acceptable to *sectarians* and exclusionists, whether in this world or the next.

Had I, at any time, affirmed one purely *sectarian dogma*—or had I assumed a little more of the conservative, and so excluded free discussion from these columns, I can easily see how it would have swelled the list of subscribers, and made the editor quite an oracle, perhaps. But this his mission did not require. In maintaining, therefore, a free and independent paper, devoted to the wants of the spiritual world, I have acted consistently with the promise made in my prospectus, and yielded even and exact justice to all.

And now I have finished my labors for the year, and shall wait a reasonable time for responses to the call for PLEDGES for the future. A few have already been sent in; and the next three weeks will afford sufficient time for our friends to signify to me what they will do.

Never was more sincere love felt for any paper than has been expressed for the Spirit World by a host of friends, from nearly every State in the Union. It has readers in the extreme South and West—readers in the Canadas, and in England, even. But whether among them all will be found a sufficient number to do the work necessary to keep it in existence another year, or not, a few weeks will be sufficient to determine.



## GUARDIAN SPIRITS.

That the spirits of our deceased relatives become our guardian angels, is a doctrine believed by different classes of human beings, from the earliest ages of the world. Multitudes, indeed, who reject the writings of Swedenborg, in respect to the philosophy of the other spheres, nevertheless cherish the belief that they are the objects of paternal care, on the part of the angels who are good and true.

To all, of every class, who receive the general idea of "guardian spirits," it may, perhaps, be interesting to read a few remarks from one occupying the position we do, upon this most interesting subject.—Having now, for one year, been in what he believes to be open and constant intercourse with the spiritual world, he may be permitted to express what, to him, seems to be true upon it. But, bear in mind, gentle reader, no dogmatism—no "ex cathedra" announcements in this paper. If you do not find that which is uttered, to be truthful, after due examination, reject it. The term "guardian" would seem to express the relation which the spirits now under notice hold to us, and hence the offices they perform for us. And to *guard* and *guide* us they must, of course, be always near to us. They do for us what our spiritual necessities require, and what we cannot do for ourselves. The work is *spiritual*. It may sometimes extend into the external or physical. But what they do is not only done for our own spirits, but it is done by spiritual friends and with spiritual hands.

Now, it is well known that an unfailing characteristic in the spiritual manifestations treated of in this paper, is the *paternal* disposition manifested by the spirits, from first to last. The first manifestations are from our own "guardian spirits." These spirits are, or were, members of our own families. They were our relatives. And the freeness, the promptness, with which they respond to our questions, always corresponds with the degree of *love* that exists between those in the body and the spirits who have left it. We have seen this fact illustrated, and we may say demonstrated, many, many, very many times. The "bereaved husband," whose intense love for the spirit of his wife has drawn him from a distance to enjoy the heavenly privilege of conversing with her, gets loud and explicit answers to all the questions propounded from love. And thus with the other relations of life.

Again: It is well known that these spirits, purporting to be our guardian angels, have always and everywhere testified that those who are the first to respond to mortals here, will be the first to meet us upon the threshold of that other world, when we, like them, shall pass through the pro-

cess of death. And now, if we are in a state of mind to admit these representations, we may perceive the force and beauty of the following corresponding analogies:

1. The child looks to its guardian for information as well as guidance. It is the office of parent to impart both. Thus we get our first knowledge of the spiritual world from our guardian spirits, precisely the same as the child gets his first views of this external world from his parents, or those of his family that are nearest to him.

2. After death, on entering the spiritual world, we are dependent upon the guidance of our own immediate guardian spirits. And is not this most desirable to one and all? On entering a strange place, about which we have had doubts and most distressing fears, what could be more agreeable to us than to be met on the threshold by those whom we know and love the best? What else could so quickly dispel our fears, so fully inspire us with hope, and give us a feeling of security and pleasure, as the presence of those whom we know and love? Nay, more; to find those whom we had loved the most in this world, the nearest to us in that? We should bear in mind, that though the other world is peopled with myriad millions more than this, our transition into that spirit sphere does not make us feel at *home* there, without our own family, any more than we feel at home here, when surrounded by strangers. Before we can feel at home, anywhere, we must become more or less acquainted.—And if you enter a strange place, where you have no acquaintance with any one, it may take you a long while before you may feel perfectly contented. This want of an acquaintance or friend in a strange place, contributes much to that state of mind known under the term "home-sick." And if spirits could be supposed to be "earth-sick," or desirous of coming back again to mortality, this must be supposed to be the reason. They went into the spiritual world, of which they had no previous knowledge: a state where they found no near friend with whom to take "sweet counsel." Indeed, we do not see how the conviction can be avoided by any who believe in a spiritual world at all, that when persons enter it, who had no previous knowledge either of its nature or its inhabitants, it is not so happy a world to them, as it must be after they become more acquainted with it; nor so agreeable to them, on entering, as it must be to those whose friends are all there, and who are so well acquainted with its nature and laws, as to live in constant longing for its enjoyments? What else was meant in those oft-quoted words, "These all died in faith, (belief of what they would enjoy in the spiritual world,) not having

(already) received (or entered that world) the promise (of a future spiritual existence) but having seen (that state in the future, their hope was excited, by which they anticipated their future home, in the spirit land, an inheritance which they could never realize while) on this earth." Thus it has always been. Those who know the most of that "land of promise," exercise the most patience in the journey which leads to its possession.

DISCORDANT MOVEMENTS.—Thus we denominate all those motions of the so-called spiritual mediums who manifest convulsive or irregular movements. Shaking, jumping, leaping, falling down, convulsive movements of the muscles and limbs, should never be encouraged. They come from discord in the nervous system, or from the influence of discordant spirits. True, these irregular movements may be mixed up with some good and truthful developments; but we should remember that the good may be had without the evil.

Whatever is irregular, angular, or convulsive, implies imperfection. The throes of nature indicate infancy. Persons highly susceptible to spiritual influences are often liable to discordant manifestations, and their want of information renders them unable to distinguish between the angular and the circular or harmonious. Pleased with the idea of having spiritual manifestations of any kind, they do not consider that alleged spiritual manifestations, which are mixed up with various nervous and irregular phenomena, cannot be either very elevated or reliable.

We have, during the last three months, seen a number of so-called spiritual media, who were subject to irregular convulsive movements; and scarcely one of them afforded any evidence to show that they were reliable for purely spiritual communications, unmixed with human or nervous phenomena.

PLAGIARISM.—The most bare-faced plagiarism we have met with in a long time, we noticed in the last week's number of the Spirit World. "J. H.," writing from Bangor, Me., publishes, as original, some beautiful lines entitled "Gone." We turned to page 163 of Sweet's Elocution, and there, under the title of "A Beautiful Gem," by E. K. Hervey, found J. H.'s *original* lines.—*Banner of the Times*.

That poetry was sent us as original, but this term was added by the editor. We have been served in this way once or twice before. See Vol. 1, page 65, "Humility." Somnambulists, we know, do sometimes repeat, as *original*, what they have "borrowed," and they do so, it may be, without being aware of it. The piece of poetry, "Nothing good shall ever perish," (Vol. 1,



page 31.) I often heard repeated by a young lady somnambulist in her "superior condition," in this city, during the winter of 1850, many times, as original; that is, when questioned where she got it, she said, "it came to me," she "did not know that she ever read it any where." And, in *Pathetism*, (edition of 1847,) page 145, another piece of poetry may be found which the same "clairvoyant" repeated to me about my children in the spiritual world. She said it was original as far as she knew, but it was not original, it having been published some months before she repeated it. But neither of the above cases would seem to be so "bare-faced" as the plagiarism of the Rev. Daniel Wise, a Methodist Episcopal minister, who appropriated the title ("Christian Love") and substance of a little book I published in 1837. I pointed out the plagiarism committed by this "Rev." gentleman, to the editor of the Methodist paper in this city, *Zion's Herald*, but he declined publishing it, as he did not think that such a case of *theft* should be exposed in the public papers.

**PLEDGES FOR THE SPIRIT'S PAPER!**—A few weeks are left, in which there will be ample time for all to make the necessary efforts for the continuance of this paper another year. Will these efforts be made? Will the friends—those who love the cause this paper is designed to plead—take hold of the work, and do it up immediately? Why not send your name with a pledge of five dollars, immediately? You will receive six copies of the paper, sent to your address; and between this and the first week in July, when the third volume will commence, you can find five friends who will receive the paper from you, and pay you back the money. Or, suppose you *invest* this amount in this paper, for the good of the cause? What is one dollar, or *five*? Others, as poor as you are, have given, not five only, but fives, and tens, and even hundreds of dollars! Yes, hundreds, which they have labored as hard to earn, as you have done, yourself? The work is noble! The assistance is heavenly. Its original is Divine. The reward is Goodness, Justice, Truth, and sure! A blissful, glorious immortality! I have explained the reasons why I cannot commence another year's labors without previous assurances of support from a sufficient number of subscribers. Having published and edited this paper for one year, at a heavy expense, which has not been met by receipts from subscribers, I am not in a condition to carry the burden longer alone. Hence I now call on the external world to respond to the wants of the spiritual. And sure I am, that if the subject be understood and duly appreciated

by mortals, corresponding with the *love* which labors in the spheres above, to attract them, the third volume of the *Spirit World* will make its appearance, without fail, the first or second week in the approaching month of July.

**EXPLANATION.**—We ask for no remittances of money for the third volume, until the first number is issued. And that number will not appear till we receive what is equivalent to three hundred pledges of five dollars each. It is absolutely necessary for us to know, beforehand, what we may depend upon as to receipts from subscribers. We cannot procure the *paper* of the paper-maker, already made; we have to order a large quantity to be made expressly for this publication. And thus, also, arrangements must be made for printing, for the year, as also for office rent, mailing, &c. And now, having fairly put this paper before the external world, for patronage, if they refuse it, we are content, having no ambition to be disappointed. We have no unsettled accounts with the public, or with the heavenly spheres. We have striven to do our duty; and in its performance have had a reward with which we feel perfectly satisfied. The future will take care of itself.

**ODD NUMBERS.**—Any of our friends wishing specimen numbers of this paper for procuring subscribers, may be supplied by making known their desire to us.

Some few of our subscribers may have failed to receive the first six numbers of this volume, which we cannot now supply. But as far as this deficiency may be paid by other odd numbers of the first or second volumes, we have supplied them. And perhaps a few may not have received (through the fault of the mail or otherwise) all to which they were entitled. If so, they will have the opportunity of bearing a small, very small, loss, similar in kind to that which some of their brethren have borne for this cause, which is a great one, indeed.

**MR. FERNALD'S DISCOURSE** of last week, on the "Mediation of Christ," requires the following corrections. 8th column, 10th line from top, for "immanifested Divine Grace," read *unmanifested Divine Essence*. 11th column, 28th line from top, for "source of life and personification," read *source of life and purification*. 13th column, 12th and 13th lines from bottom, for "awakening, glory, and power, of a new revelation, sending a current, a new joy," read *awakening power and glory of a new revelation, sending a current of new joy*. There are other minor errors, also unlawful liberties taken by somebody with the punctuation.

**"CRUEL SLANDERS."**—The false reports referred to by our friend H., of DeRuyter, N. Y., in reference to our having realized money from the sittings held in our family, are cruel slanders. We explicitly contradicted them in the *Spirit World* of April 19th.

Sorry, indeed, that we should be compelled to allude to this subject again. Having spent hundreds of dollars, that I had earned by hard toil, and not having yet received the first cent for all my labors during the past year, the candid must judge with what injustice these slanders are circulated. Brother Hill speaks of my friends as having been affected by these reports! Did they not read a contradiction of them in the *Spirit World* of April 19th? And how many times must I contradict such silly stories in order to retain the confidence of my friends?

**TO EDITORS.**—The present number of the *Spirit World* fulfils our obligations to those editors who published our prospectus as a condition on which we promised this paper to them for one year.

The precious cause to which the *Spirit World* has been devoted, has been very much subserved by a large number of the papers upon our exchange list. Having become conscious of the blessed realities of the heavenly world, they have, we do not doubt, experienced a satisfaction in giving aid to this cause, which is better than silver or gold, or the sordid applause of sensual, earthly minds.

**LECTURES BY THE EDITOR.**—The editor of the *Spirit World* will be happy to deliver lectures in any localities easy of access, on the Harmonial Philosophy, in which he will give a truthful account of the "Mysterious Manifestations" witnessed in his own family, during the past year, and other similar phenomena, which have excited so much attention throughout the country, so that the candid, of all parties, may discriminate between "mental hallucinations," or deception and fraud, and absolute realities from the world of spirits.

**WEST RANDOLPH, MASS.**—By desire of the friends of the Harmonial Philosophy, in this village, the editor gave a lecture on the *Spiritual World*, last Sunday afternoon, to a large and attentive audience. The hall was literally crowded, and some who came were unable to find admission. The audience seemed to be deeply interested, and we can but hope some good was done.

This cause has many true and intelligent friends in this place. May they be multiplied a thousand fold.



## MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

## GOOD AND EVIL SPIRITS.

A false theology has taught that there is a vast separation between all spirits in, and those out of, the body—that the gulf that separates them is a “dark valley” which cannot be repassed by those who have once groped their way through; and the Styx has been supposed to be an altogether impassable stream. Nevertheless it has been argued that if they do or can return, they must necessarily be perfect in character, knowledge and truth.

With such opinions of spiritualism, have communications been sought and obtained. When everything was harmonious and truthful, belief was confirmed and converts were easily made; but we have seen many zealous believers disappointed by getting unsatisfactory or false answers, and, as we have before stated, some who were the most zealous believers at first, when all was harmonious, turned suddenly away when they found that all was not perfection, as they had at first supposed. Some of these very unjustly accused the mediums of deception, when there was no other proof of it than the falsity of the answers. Others have taken altogether a theological turn, and declared that it was all the work of the devil, and the true answers were made only the more effectually to deceive. Those who were not to be driven from the investigation by such arguments as these, have kept steadily on their course, ready to go wherever truth and facts should lead them; and it is doubtful if any of this class can now say they are able to absolutely and fully account for all the angular, eccentric and false manifestations that have been made in various places, during the progress of the new development.

Without assuming to know more than others, even of less experience, it may be well as one of the number who feel that they have not investigated entirely in vain, to make some suggestions which have been brought to mind by past and present experience. We have used the term “Good and Evil spirits” at the head of this article, not because it conveys an exact idea, nor a distinction that is deemed true in an absolute sense, but because it would serve to call attention to the subject in fewer words than the distinction which is thought proper and just, in regard to the contradictory communications. The question of the existence of absolutely evil spirits, is one which is likely to call out as much discussion and bitter sectarian feelings among spiritualists, as the long mooted question among old theologians in regard to the eternity of punishment after the spirit has passed from this life. There is to be a revival, (and from some indications lately, quite as malignant feeling on the part of the lovers of, and contenders for, a devil) among the believers in spiritual communication, of all the main theological dogmas of orthodoxy, (so called,) and while some will stand firm on the ground of Christian rationalism, others will contend for the absolute God-man theory in re-

gard to Jesus, and attempt to still further prolong the era of Christian irrationalism.

Here the question will arise, “why do not the spirits settle these questions themselves, and end the differences and religious animosities among men?” The answer seems plain, that it is simply because they cannot settle the question. They are not all advanced to a degree sufficient to see alike on these and other subjects; and there being different states of development, it would very naturally follow that we should get different and contradictory answers on theological subjects as well as on many others. We deem it an evidence of bigotry and intolerance for any human being to charge his fellow with being a devil, a liar, and inherently wicked, because he has been led to an entirely different conclusion on theological subjects, from that which we have arrived at; and should we be less charitable and kind to spirits after they have left the body? Are we to be the judges, and pronounce all spirits devils who do not come up to our standard? It looks like the rankest sectarianism and dogmatism thus to do; yet this is the course now pursued by a class of believers in spiritual communications. If they can feel satisfied in branding all spirits out of, beyond, or behind their affinities, with being devils, we cannot envy them their dispositions or affinities.

If asked to account for all the false answers on the ground taken by A. J. Davis in his recent work on the “Philosophy of Spiritual Intercourse,” our experience contradicts the theory. That work places it all on the ground of affinities by which spirits are attracted; that the true and good attract their kind, and the false theirs. Had not some few facts contradicted this, A. J. Davis's would have been the solution that seemed most natural; but if there is in existence any facts, however few, that contradict it, his theory must be deemed so far deficient. It seems that the general rule of affinities attracting affinities is right, and is almost universal. But not entirely so. We know of two instances (and have good evidence of several more) where there was no kind of persons or affinities to draw false spirits; in one of which there were but three persons present, who were not trying to obtain, nor expecting to receive, any communications, but were engaged in innocent and elevating conversation, when they were interrupted by loud raps, and, on calling the alphabet, nothing satisfactory or intelligent was received.—Everything was bungling and coarse. One of the company requested the intruding spirit to retire, as they wanted no conversation with such spirits. The answer by the spirit was, “Mind your business.” On again requesting the intruding visitor, they were answered by a sentence of extreme vulgarity, such as might have come from a low, vulgar boy in the streets; and the spirit then retired.

Other instances of the same kind have come to the knowledge of the writer, where the affinities could not have been such as to have induced such communications. In the first case an intelligent spirit was consulted, who, instead of branding the intruder with being a will-

ful, malicious devil, told the company to speak kindly to the intruder, and kindness would cause it to comply with their request to leave. Is this the case with the fast increasing class of “devils,” and “evil spirits,” that are coming to light by the aid of the fossil remains of antiquated theology? Surely if devils are moved by kindness, they are not so bad as they have been represented. But the above cases are not accounted for on the affinity theory of A. J. Davis. His mistake seems to be this,—that he did not sufficiently recognize the fact that “ignorance was the evil, and knowledge the remedy,” and that with spirits as with men, ignorant, vulgar, and profane persons will sometimes intrude themselves among persons of higher and better feelings, sometimes for the purpose of communicating (like some in the body) whether they know what to say or not. The tendency to devilize everything opposed to certain dogmas, and deify everything that endorses old theories, is no new thing among men; but the custom has not increased its attractions, by age. There are ignorant spirits who are not at all reliable—who may tell right or wrong—who communicate for the sake of being noticed—who were degraded, crushed, and made mere animals while in the body, and have not yet progressed to a knowledge equal to that of intelligent men in the body—is quite evident; but shall the same relentless bigotry follow them, and denounce them as devils, that made them such here? Truly Sectarianism, with its slanderous tongue, follows beyond the grave, and seeks to make the errors and mistakes of this life result in creating men devils throughout eternity. C.

—*Spirit Messenger.*

The late Major Davezac stated that, on the morning after the battle of New Orleans, twelve broiled robins were placed on the breakfast table, prepared by General Jackson and his suite, which had been shot with a rifle through the head, by one of the Kentucky Riflemen, who had been in the conflict; he had fired thirteen times and missed hitting his bird in the head, only once! This circumstance being soon known in the neighborhood, a certificate of the fact was requested and obtained from Gen. Jackson and his aids, by the British officers, that, by such evidence, on their return to England, they might exhibit to their Government the character of the enemy at New Orleans.

The sea, if dried up, would afford a bed of salt five hundred feet thick, one hundred for every mile.

The human body in a healthy state, is generally at 98° of Fahrenheit.

The heat of an oven applied to a dead human body for twelve days, reduced it from one hundred and twenty to twelve pounds.

The earth is believed to increase in heat a degree in every fifteen or twenty yards in depth.

The more polished the society is, the less formality there is in it.



**CRAFT AND CRIME IN IRELAND.**

The following singular statement was made to the narrator when in Ireland, not long since, by one upon whose authority he can place the utmost reliance. He does not pretend to account for it. The circumstances are however, as far as related, strictly true:

Some three or four years ago, the reader may recollect seeing in the papers an account of the assassination in noonday of a Mr. C——, a magistrate of Clare, and a man of large fortune. It was in summer that Mr. C. was returning on an outside jaunting car from the sessions, at a place called Tulla, and was within two miles of the town of Ennis, when a man raised himself over the wall of a gentleman's demesne, and fired with a double-barrelled gun at Mr. C. as he rode by, wounding him in the arm. Mr. C. turned round, recognized the man, who, to make sure, levelled the gun again, and fired at him a second time, mortally wounding him in the body. The driver pulled his horse up, and Mr. C., alighting, went into the house and informed the owner that he was shot, and that a man named Molony, a tenant of his (Mr. C.'s) had shot him. The police and magistrates, with surgeons, were soon on the spot. The medical men pronounced the case hopeless. Mr. C. knew it was so, and met his fate with singular fortitude. So quickly, however, did the authorities act, that in a few hours after the event, and before Mr. C. died, the police entered the parlor, on the sofa of which he was lying, having in their custody the alleged assassin. The wounded gentleman raised himself by an effort, and deliberately and distinctly identified him.

"That is the man," said he. "It was you Molony, who shot me."

"God forgive you, Mr. C." said the man firmly. "This is not the first time you have tried to injure me. It was not I who shot you."

"On the word and faith of a dying man, it was," emphatically repeated Mr. C.

His deposition was therefore taken, and Molony was committed for trial. The clearness of the identification seemed to require no corroboration, but there were circumstances that further confirmed it. Molony believed himself hardly treated by Mr. C., in some matter of land, and had been heard to threaten vengeance. He was known to be a resolute fellow, of little truth, and Mr. C. was not remarkable for much indulgence. The case then seemed clear, and when it was tried at the assizes, the evidence for the prosecution and the declaration of the dying man appeared to make a conviction inevitable; when the prisoner's counsel called witnesses to prove an *alibi*. Of all the most hacknied modes of evading justice employed by the Irish criminal, the *alibi* is the most frequently resorted to, the parties called to prove it being usually their own friends. In this instance, however, the court was startled by hearing the names of two of the most respectable magistrates of the county called.

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"Mr. M., asked the prisoner's counsel 'do you know the prisoner at the bar?'"

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"No, I am quite clear on that point. I could not be mistaken, for I spoke to the prisoner about the fair."

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But Heaven's justice vindicated itself in an awful way. The actual assassin quitted the country, but his instigator and brother remained, blood-marked, however, in the belief of most people. He, however, appeared to be in no way oppressed with secret consciousness of his guilt. He went about his business as usual; and so matters went on until the fair of T—— came round once more—the anniversary of that when Mr. C., was shot. Molony attended this as others, but did not return to his house until the night was very far advanced, and then in such an awful state that his family were terrified at his appearance. His face was livid and swollen, and he seemed in a raging fever. In answer to their first questions, he declared, with hideous fright in every feature, that he had been met by Mr. C., (the murdered man,) when returning home, drawn to the spot by the road where the trees were thickest, and there beaten by the angry spirit until he was all but insensible. He was placed in his bed in a high state of fever, his body swelled, and he continued delirious, raving about Mr. C.'s ghost, until death freed him from further suffering.

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took place at the Court House on Monday evening last.

At an early hour in the evening, the Court Room was filled to its capacity, with a very fair show of ladies to do honor to the occasion. The trumpet, which, by the way, had been exhibited and much admired for a week or two past, is of silver, with a gold plated mouth piece and bell, and ornamented with two wreaths in relief, in which the inscriptions are engraved. The inscription is—

“Presented to Excelsior Engine Company No. 4, of the village of Kingston, by the Empire State Mutual Insurance Company, N. Elmendorf, C. W. Schaffer, A. B. Preston, O. A. Perkins, W. Masten, B. J. Tenney, as a token of approbation for their prompt, energetic, and successful exertions in preventing the spread of the fire on the 10th of January, 1851.”

B. J. Tenney, Esq., in behalf of the donors, presented the trumpet, prefacing the act by a neat address. He depicted with artistic skill the heroic duty of the fireman, and the perils he is called to encounter in its discharge. He graphically traced the watchfulness, vigilance and energetic courage demanded by the post of honorable danger, and very properly regarded the achievements in this field of exertion to some, as far worthier of the applause lavished upon those who excel only in destruction. The feelings prompting the gift which he held, were then touched upon by the speaker. He remarked that by this act they did not mean to give an undue pre-eminence to the Company honored above their brethren, but to fulfil their bounden duty to those whose promptitude and skill had averted a terrible threatened disaster—to put upon record by this public testimonial the value in which such qualities were held—to give the Company some enduring token, marking a memorable occasion, and in which they could have an honorable pride.

W. H. Romeyn, Esq., who had been requested by the Company to respond to the remarks of Mr. Tenney, received the trumpet, with an appropriate reply, expressive of the pleasure afforded to the recipients, by this unexpected gift, and the incentive it held out to high and heroic duty for the future. Mr. R. vividly portrayed the duties of the firemen, and remarked that whilst their dangers demanded all the courage required for a battle field, yet they contained within them the stimulants to a heroic self devotion upon chivalric minds. The speaker remarked that the world was getting wiser upon the score of gratitude to real benefactors, and hailed as an indication of encouraging progress—a progress which he ardently believed in and hoped and struggled for—that the world frankly acknowledged mutual duties between those who benefitted and those who were benefitted, in whatever sphere of duty such acts were done. The speaker accepted the gift of the donors, and pledged himself in behalf of the Company that it would never prove a false token—that no future occasion would find them lacking the elements of success through which this had been won.

After the presentation, the Company

with their guests sat down to a sumptuous table spread by Mr. W. C. Smith at his saloon. The evening was spent in rational enjoyment, and many a good speech was made, and many a spicy sentiment given, which, we regret to say, we have not the time to record. The company broke up at an early hour, and every one carried away the conviction that there are few incidents of a life time more fraught with pleasure than a cordial and friendly re-union of kindred spirits.—*Ulster (Kingston N. Y.) Republican.*

**SYMPATHY IN THE DOG.**—An interesting instance of this feeling in the canine species, the authenticity of which may be relied on, lately took place, or rather is still proceeding, at Invergeldie, a large sheep farm on the estate of Lawers, near Comrie, Perthshire. The overseer became severely indisposed, and for the first ten days after their master had taken to bed, his two faithful collies refused to be comforted, mournfully declining all sorts of food, nay, even milk warm from the cow, at last pressed upon them by the domestics. At length their case became so serious—for they were otherwise valuable dogs—that the overseer's mother was prevailed upon to inform her sick son, though at the time very low, of the circumstance, begging of him, as a dernier resort, to try what effect his own word would still have upon the mute mourners. By an effort he succeeded in a weak voice to name his favorites, pointing at the same time to some food, placed at hand for the trial. This gentle command had its effect; the dogs at once obeyed; and have since (as if it were still repeated to them, which it is not likely ever to be again) continued to take as much as supports life; but once every day at least, and oftener if opportunity offer, they glide together into the room where the sick man is, slip stealthily to the bedside, raise their fore paws on the bed clothes, and in this attitude continue together for some time to gaze intently on the pallid features of their now unconscious master, and then droopingly retire out of the room.

Bird lime is prepared from the berries of the mistletoe and the middle bark of the holly; it is boiled till it becomes soft.

A healthy liver weighs nearly four pounds, but diseased ones become four or five times heavier.

The human brain is the twenty-eighth of the body, but in the horse but a 400th.

Otto of roses is the oil which swims at the top in the distillation of rose water.

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**SPIRITUAL PHILOSOPHER.**

# INDEX TO VOLUME I.

## SPIRITUAL PHILOSOPHER.

Acquittal of a Witch,	186	Fairly Started,	89	More of the Marvellous,	108
Affection,	95	Fascination,	110	Most Beautiful,	91
Agate,	90	Fidelity of a Dog,	169	Motion of Animals,	207
A New Name,	71	Fine Glass in England,	120	Mr. Elmer, Letter from	98
An Eccentric,	78	Fire and Water,	8	Mrs. Mettler,	201
Another New System,	92	From an Aged Clergyman,	66	Mrs. Margaretta S. Cooper,	90
Another New Discovery,	109	"    Illinois,	139	My Children in Heaven,	57
A Morning with the Rappings,	38	"    Troy, N. Y.	131	Mysteries in Germantown,	37
Angels,	132, 140	"    Ohio,	130	"    "    Maine,	129
"    Advice from	133	Fraternal,	165	"    "    Vermont,	131
Angel Visits,	193	Gems from the Spirit World,	71	Mysterious Communications,	183
A Proposal in India,	62	Gen. Paetz and Robbers,	77	"    Rappings	39, 199
A Question,	90	Germantown Mysteries,	37	"    Well,	108
Appeal to Reformers,	102	Giant Projects of the Age,	127	Music,	177
Apples for Food,	208	Good Resolutions,	111	Nature the Physician,	155
Aspiration,	138, 152, 165	Gordon, Henry C.	187	New Orleans Fifty Years Ago,	76
Astonishing Power of Sight,	116	Grafting Grape Vines,	101	New Method of Making Yeast,	96
Athol, Mass., Manifestations in	125	Harmony,	186	New Subscribers,	133, 150
Auburn, N. Y.,	132	Harmonious Spirits,	40	New Way of Gaining a Living,	79
Autumn Woods,	159	Happy,	71	Nocturnal Life of Animals,	79
Atmospheric Electricity,	31	Hartford, Ct.,	139, 167	Obscure Writing,	96
Bad Taste,	134	Heaven,	14, 134, 150, 172	Ohio, Letter from	139
Beautiful, Truthful, and Good,	187	Homage to Wealth,	52	One Reform at Last,	136
Boston,	101	How a Man feels with his Head off,	93	Origin of Man,	11
Bosom Sins,	99	How shall we have Responses?	101	Our Mission,	1
Bones of a Mammoth Nondescript,	22	How was it done?	125	Our Own Family, Responses in	68
Bluntness Reproved,	88	Human Influence,	149	Party Spirit,	196
Brains and Muscles,	93	"    Magnetism,	154	Pathetism, Diseases Cured by	60, 74
Brotherhood of the Union,	92, 152	Immortality,	162, 168	Peace,	91
Blowing Rocks,	144	"    of the Soul,	129	Perverted Mediums,	40
Carriers and Agents,	10	Incidents attending Death,	170	Physical Manifestations,	117
Case of Judson Hutchinson,	113, 117, 125	Independent Clairvoyance,	19	Potatoe Steaming,	95
Case for Psychologists,	191	Inappropriate Questions,	100	Power of Faith,	191
Cincinnati, O., Rappings in	148	Information,	141	"    of the Will,	178
Charming Power of the Snake,	27, 94	Insanity,	12, 103, 128	Popular Credulity,	172
Clairvoyance,	17, 19, 150	Insects,	104	Pres. Hitchcock,	84
"    in 1788,	3	Instinct,	104, 105, 112	Prof. Johnson on the Food of Animals,	94
"    Reading by	17	Inspiration,	194	Progression,	50, 72, 82
"    Writing by	18	Influence of Music,	110	Promises,	101
Coating Iron with Glass,	92	Interesting to Doctors,	40	Progressive Developments,	154
Concordant Spirits,	41	"    Incidents,	171, 185	Protective Unions,	118
Congenial Circles,	169	Interviews with the Spirits,	65, 86, 97	Providence, R. I.	163
"    Spirits,	83	Intuitive Discovery,	66	Praying for the Hangman,	26
Continuance for One Year,	10	Irregular Spirits,	42	Pyramids of Egypt,	4
Conversing with Spirits,	6, 27	Isolation of the Insane,	28	Queries Answered,	70
Conscience,	147	Jenny Lind and her Mission,	177	Questions, Inappropriate,	100
Combative,	73	Just Verdict,	63	Ravena, O.	66
Communication,	33, 83	Justice in Egypt,	78	Rappings Fifty Years Ago,	88
Communications, Spiritual,	34	Kirtland, O.,	90	"    Mysterious,	39, 199
Correspondence,	201	Knockings,	101	[See Spiritual Manifestations.]	
Cure for Cholera,	11	Knockings at Stratford,	99	Rappings in Syracuse, N. Y.	166
Curious Facts,	54	"    [See Stratford.]	125	Reading by Clairvoyance,	17
Curiosities,	88	Knockings Extraordinary,	74	Religion and Philosophy,	34
Curious Instances of Partial Insanity,	103	"    in Sandy Hook, Newtown,	99	Remarkable Case of Trance.	22
Cuvier and the Swallows,	53	"    Pittsburg,	110	Relation of Marriage to Greatness,	189
Davis's Chart,	154	Land Reform Meeting,	2	Responses and Manifestations,	58
Debt of Gratitude,	110	Laura Bridgman,	55	Responses, How to have them,	101
Death of a Somnambulist,	22	Laws of the Spirit World,	201	Review,	23
"    of Rev. S. Snowden,	90	Lectures on the Spirit World,	98	Retrospective,	200
"    Warrant of Christ,	63	Letter from Mr. Elmer,	158	Rochester, N. Y., Communication from	189
Description of a Man,	95	"    "    W. H. Howard,	4	"    "    Tour to	31
Died of Joy,	40	"    "    Dr. Schumucker,	74	Russia, Travels in	157
Diseases, &c., cured by Pathetism,	60, 74	Life,	30, 47, 58, 72, 90, 134	Sacred Music,	160
Dignity of Labor,	141	Literary Notices,	114	Sectarian Revivals,	187
Discordant Spirits,	25, 41	Louisville, Ky.,	79, 95	Signs of Progression,	14
Domestic Endearments,	52	Luck,	103	Sickness of Mr. Davis,	72
Dreaming,	43	Magnetizing Power of the Solar Rays,	123	Singular Case,	170
Editor's Lecture Room,	10	Magnetizing by Spirits,	163	Snake Charming,	27, 94
Education and Crime,	29	Man,	120	"    Fight,	155
Egyptian Women,	63	Machine for Praying,	58	Somnambulism,	21
Efforts of the Spirit World,	109	Manifestations and Responses,	117	Socialism not Infidelity,	29
Elihu Burritt,	111	"    Physical,	159	Sound,	146
Electricity,	31, 207	"    Spiritual,	124	Spiritual,	24
Electrical Eel,	206	"    Perverted,	58, 90	"    Communications,	34, 166, 184
"    Psychology,	36	Mental Delusions,	40	"    Conversations,	182
Encouragement,	26	Messages from the Spirit World,	171	"    Developments,	28
"    to Newsmen,	9	"    Promised,	101, 197	"    Force,	117
Error Corrected,	51	Messrs. Capron & Barron,	118	"    Knockings,	4
"    in Disguise,	10	Michigan,	70	"    Manifestations,	35, 40
Errors in Cooking,	93	Mind against Mind,	168	"    "    in Athol,	125
Everybody's Book,	122	Misapprehension,	132	"    "    in Boston,	10
Explanation,	71, 168	More of the Marvellous,	122	"    "    in Boston and	
Expositions of Scripture,	69	Most Beautiful,		"    "    Charlestown, 65, 86, 97,	
		Motion of Animals,		"    "    108, 147, 183, 190, 199	
		Mr. Elmer, Letter from		"    "    Cincinnati,	148
		Mrs. Mettler,		"    "    Hartford, 139, 167	
		Mrs. Margaretta S. Cooper,			
		My Children in Heaven,			
		Mysteries in Germantown,			
		"    "    Maine,			
		"    "    Vermont,			
		Mysterious Communications,			
		"    Rappings			
		"    Well,			
		Music,			
		Nature the Physician,			
		New Orleans Fifty Years Ago,			
		New Method of Making Yeast,			
		New Subscribers,			
		New Way of Gaining a Living,			
		Nocturnal Life of Animals,			
		Obscure Writing,			
		Ohio, Letter from			
		One Reform at Last,			
		Origin of Man,			
		Our Mission,			
		Our Own Family, Responses in			
		Party Spirit,			
		Pathetism, Diseases Cured by			
		Peace,			
		Perverted Mediums,			
		Physical Manifestations,			
		Potatoe Steaming,			
		Power of Faith,			
		"    of the Will,			
		Popular Credulity,			
		Pres. Hitchcock,			
		Prof. Johnson on the Food of Animals,			
		Progression,			
		Promises,			
		Progressive Developments,			
		Protective Unions,			
		Providence, R. I.			
		Praying for the Hangman,			
		Pyramids of Egypt,			
		Queries Answered,			
		Questions, Inappropriate,			
		Ravena, O.			
		Rappings Fifty Years Ago,			
		"    Mysterious,			
		[See Spiritual Manifestations.]			
		Rappings in Syracuse, N. Y.			
		Reading by Clairvoyance,			
		Religion and Philosophy,			
		Remarkable Case of Trance.			
		Relation of Marriage to Greatness,			
		Responses and Manifestations,			
		Responses, How to have them,			
		Review,			
		Retrospective,			
		Rochester, N. Y., Communication from			
		"    "    Tour to			
		Russia, Travels in			
		Sacred Music,			
		Sectarian Revivals,			
		Signs of Progression,			
		Sickness of Mr. Davis,			
		Singular Case,			
		Snake Charming,			
		"    Fight,			
		Somnambulism,			
		Socialism not Infidelity,			
		Sound,			
		Spiritual,			
		"    Communications,			
		"    Conversations,			
		"    Developments,			
		"    Force,			
		"    Knockings,			
		"    Manifestations,			
		"    "    in Athol,			
		"    "    in Boston,			
		"    "    in Boston and			
		"    "    Charlestown, 65, 86, 97,			
		"    "    108, 147, 183, 190, 199			
		"    "    Cincinnati,			
		"    "    Hartford, 139, 167			



Spiritual Manifestations in Michigan,	168
" " New York City,	4, 7
" " Providence, 137,	168
" " Ravenna, O.	66
" " Stratford, Ct., 15, 67	
73, 87, 89, 126	
" Mediums,	68, 90
" Philosopher,	10, 43
" Rappings,	107
" Recognitions,	51
" Sittings in Boston,	169
Spiritualism in Ireland,	33
Spirit Messenger,	43, 188
" Writing,	46, 66, 70
" World,	6
" " Gems from	71
" " Laws of the	55
" " Lectures on the	9, 201
" " Messages from the	101, 197
Spheres,	134
Spontaneous Clairvoyance,	21
Stammering Cured,	27
Strange Illusion,	22
" Paroxysm,	22
Stratford, Ct. 15, 41, 67, 72, 87, 89, 90, 100,	126
Steaming Potatoes,	95
Stories of Ireland,	49
Sympathy,	154
Sympathetic Clairvoyance,	20
Syracuse, Rappings in	166
Temperance and Gastronomy,	94
Testimony from Opponents,	38
The Combat of Death,	75
" Coming Era,	205
" Difference,	9
" Future that awaits us,	176
Theft Discovered by Clairvoyance,	19
The Great Harmonia,	23
" Hutchinson Family,	81
" Human Family,	119
" Investigator and Spirits,	47
" Late Peace Congress,	91
" Misses Davidson,	164
" Magnet,	9
" The Nation's Hope,	114
" New Era,	148
" Outcast,	61
" Past, Present, and Future,	121
" Perfect Family,	59
" Pious Clairvoyant,	169
" Problem nearly Solved,	201
" Pneumatologist,	43
" Rochester Ladies,	39, 63
" " Spirits,	140
" Old Man and the Princess,	208
Theology,	91, 118, 138, 153
The Sick Healed,	123
" Spirit Land,	72
" Spiritual Rappers,	107
" Spirits in 1649,	197
" Stratford Knockings,	73, 87, 99
" Talisman of Charlemagne,	90
" Vital Principle,	102
Thomas Hood,	44
To Correspondents,	26, 110
To my Friends in Heaven,	69
To my Spiritual Children,	59, 74
Toast by a Schoolmaster,	61
To Purify Wells,	107
Tour to Rochester,	31
To Editors,	9
To the Spiritual,	9
Thusology,	59
Trance, Remarkable Case of	22
Travels in Russia,	157
Trinity,	181
Troy, N. Y., Letter from	131
True Marriage,	203
Truthful Narrative,	141
Triumphs of Genius,	156
Verification of a Dream,	125
Visit to Hartford,	167
West Indies, Occurrences in	11
Westover Manuscripts,	103
Wise's Balloon,	47
What is Evil,	145
Woman's Mission,	112
Wonder's of Astronomy,	22
Wonderful Adventures,	51
Writing by Clairvoyance,	18
" by Spirits,	46, 56, 70

## POETRY.

Aspiration,	205
Goodness Imperishable,	31
Humility,	65
Lines addressed to Mrs. Kellum,	81
Ode to Melancholy,	46
Power of Constancy,	16
Speak It Out,	49
"Spero Meliora," "Nil Disperandum,"	65
The Dying Sailor Boy,	129
The Spirit of Those We Love,	75
" " of Progress,	111
The Voice Within,	176
To my Angel Sister,	113
To the Poor,	175
Truth,	81
True Worship,	75

## INDEX TO VOLUME II.

## SPIRIT WORLD.

A Chance for the Knowing Ones,	94
A Deep Crime,	88
Adventure in a Steamboat,	175
All for the best,	56
A Little Fable,	61
A Living Wonder,	22
A Married Man's Conceit,	22
A Mother's Dream of Heaven,	31
An Allopathic Dose,	174
Analogical,	45
A Proper Act Well Done,	204
Ancient Egypt,	87
Anecdote of Gall,	175
Angel Visits,	182
Angels, Guardian,	6, 100
An Infidel,	148
A New Thing,	86
Anti-Progression,	170
Art of Coughing,	119
Assistance, Spiritual,	12
A Test,	134
Authority,	151
Appeal to the Friends of Mental and	
Universal Liberty,	185
Beautiful Thoughts,	128
Be Gentle,	88
Boston Harmonial Association,	13
Brewer's Panorama,	134
Brotherhood of the Union,	39, 143
Burr-glarious,	104
Biblical Chronology,	192
Care of the Eyes,	55
Caution,	37
" Repeated,	119
Characteristic,	94
Charity, Faith, Good Works,	
Christian Socialism,	172
Church of the Future,	102
Clairvoyant Impressions,	146
" Revelations,	167
Clairvoyance,	119, 123
" in disease,	63
Clairvoyants,	150
" reliable,	69
Close of the Volume,	186
Close of the Second Volume,	200
Combative,	111
Collection of Humbugs,	188
Communication, Spiritual,	3
" from Auburn,	122
" from Thomas J. Smith,	147
Contradiction,	84
Contradictions of the Bible,	130
Controversial,	197
Conversation with Spirits,	4
Courtney, Wm. S.,	79
Craft and Crime in Ireland,	204
Cruel Slanders,	202
Correspondence.—Letters from—	
Alex'r Campbell,	54
Ashley Clarke,	86
Auburn, N. Y.,	38
B. F. Cooley,	14
Bridgeport, Ct.,	22

Charles W. Hobart,	171
Clement Pine,	135
D. Lyman, Jr.,	126
D. S. Morey,	119
E. Curtiss Hine, U. S. N.,	172
Fisher Doherty,	172
H. Barden,	64
Henry Jones,	62
Israel Greene,	186
J. H. Preston,	95
S. H. Bennett,	161
John Ellis, M. D.,	13
John Haxwell, Jr.,	30
J. W. Cunningham,	15
J. W. Greene,	46, 187
J. W. Griest, M. D.,	170
Merchant Kelley,	187
Milo A. Townsend,	46, 126
O. Squires,	71
P. G. Goodrich,	142
Rufus Elmer,	54
R. W. Bouton,	7
Seth Winshaw,	55
S. F. Cheney,	15
S. H. Lloyd,	39
S. W. Himes,	22
T. Hascall,	81
W. M. Fernald,	37
Wm. McDonald,	33
Wm. Norris,	159
W. A. S. T.,	120
W. S. Courtney,	30, 94, 135, 139
V. Hascall,	47
Dancing, benefit of,	169
Davis, Andrew J.,	154
" and Swedenborg,	37, 96
Death,	19
" of Apollos Munn,	135
" of Com. Barron,	158
Defective Vision,	23
Degrading Punishment,	174
Developments,	44
Demonstrations, Spiritual,	36, 52
Disclosures from the Interior,	85
Discordant Movements,	201
Discovered at last,	107
Dogmatical,	118
Double Number,	158
Doubting,	12
Dr. J. A. Gridley,	182
Dr. Stoy's Cure for Hydrophobia,	191
Educate Yourself,	88
Equilibrium,	165
Evil Spirits,	6
Explanation,	202
Fair Play,	63
Faraday's Second Discovery,	87
Fanaticism, tendency to,	173
Feat o. a Young Somnambulist,	146
Feats of Memory,	169
Fidelity,	40
Food for Vanity,	141
Fossil Remains,	72
Freedom of Opinion,	125
Friends of this Paper,	124
Gratis, Advent Herald,	135
Great Injustice,	101
Good Advice,	79
Good and Evil Spirits,	203
Gordon, Henry C.,	21, 37, 54
Guardian Angels,	6, 100
" Spirits,	66
Guardian Spirits,	201
Harmonial Philosophy in Boston,	45
Heat, Magnetism, Electricity,	40
Heaven, A Mother's Dream of	31
High-Minded,	185
Hine's Progress Pamphlets,	119
How Coal was made,	55
How it is done,	78
Human Influence,	63
" Life,	144
" Progression,	99
Humbug vs. Humbug,	175
Humbugs, Collection of	188
Hydrophobia, Cure for	191



Identity of Spirits,	117	Readers of the Spirit World,	139	The Shakers,	13
Incidents,	53	Recommendation,	85, 94	The Spirits Again,	33
Infants,	81	Reliable Testimony,	36	The Spirit World,	20, 28, 89, 97
Information from Spirits,	6	Reliability of Spirits,	[See Spirits.]	The Spirit's Destiny,	17
Infidel Reasoning,	148	Reliability of Clairvoyants,	69	The Spiritual Battle,	136
Insanity—A New Theory,	192	Religion Not Money,	166	" " Philosophy,	50
Insect Appetite,	33	Reply to Mr. Fernald,	167	The True God,	161
Internal Heat of the Earth,	32	Revisiting the False,	102	The Unit,	128
Intercourse with Spirits,	28	Re-Vaccination and Small Pox,	64	The Working Men,	110
Is it True?	128	Relation of the Spiritual to the Natural,	183	The Work of Nature,	139
It Shines for All,	79	Riding the Telegraph,	190	Tobacco, Use of,	24
Ingenuity of Parisian Thieves,	199	Sacredness of the Bible,	181	To Correspondents,	119, 141, 154
Internal and External,	193	Sagacity of Dogs,	88, 88	To Editors,	209
Jeannie Reynoldson,	119, 134, 142	Secularism,	61	Tolerance,	50
Jewels,	168	Self-Reliance,	118	To Young Women,	176
Justice,	169	Signs of the Times,	147	True Marriage,	26
Knee-pan Rappings,	142	Simple Cure for Croup,	139	Understand,	150
Knee-panology,	107	Strange Things,	194	Unknown Tongue,	150
" " Puzzled,	107	Singular Case of Somnambulism,	138	Universal Progression,	74
Lectures by the Editor,	202	" Coincidence,	189	Use,	110
Literary Notices,	63, 79, 102	" Dream,	144	Use of Tobacco,	24
Love,	83, 111	" Presentiment,	23	Vanity Reproved,	159
Man,	42, 49, 58, 63	" Trance,	56	Vegetable Instinct,	140
Manifestations, New	62	Sittings for Responses,	70	Water and Dew,	122
" " Physical,	51	Shadows,	143	Water and Lime,	122
" " Spiritual,	31	Socialism,	32	Water in the Human Body,	181
[See Spiritual Manifestations.]		" " Christian,	172	Water Walking Insects,	41
Medical Discovery,	144	Society,	15	Well Said,	107
Mediums,	21, 29, 36	Spheres,	75	West Randolph, Mass.,	202
Mission of the Church,	1, 9	Spirits, Conversation with,	4, 151	What Does it Mean,	137
More Testimony,	133	" " Communication from,	43	What is it,	149
Mr. Davis's New Work,	108	" " Evil,	6	Who Broke the Lamps,	191
Mr. Fernald's Discourse,	29, 186	" " Guardian,	66	Who are the Oppressors,	8
Mr. Munn,	29	" " Identity of,	117	Wilson, J. V.,	150
" " Death of	433	" " Information from,	6	Words of Wisdom,	111, 151
Mr. Sunderland Criticised,	131	" " Interviews with,	28	Writing by Spirits,	45
Mrs. Fish,	188	" " Reliability of,	34, 41, 65, 70, 77, 91, 92, 100, 113, 153		
Mrs. Fish, Letter from,	143	" " Subject,	91		
Mr. Fernald's Discourse,	202	" " Writing by,	43		
Munich Asylum for Boys,	31	Spirit Messenger and Swedenborg,	132		
Muscular Strength,	72	Spirit Messages,	199		
My First Interview,	82	Spiritual,	34		
Mysterious Noises,	71	" Assistance,	12		
" " Twenty Years Ago,	132	" Communications,	3		
" " Rappings,	11	" Demonstrations,	36, 52		
More Infidel Testimony,	199	" Manifestations,	67, 133		
National Reformers,	87	" " in Boston,	34, 36, 43, 59, 83		
Napoleon a Myth,	144	" " in Cleveland,	188		
New Church Views,	114	" " in Crawfordsville, Pa.,	99, 170, 172		
" Manifestations,	62	" " in Rochester,	151		
" Speculation,	71	" " in Syracuse, N. Y.,	128		
" Work by Mr. Barron,	62	" " in Troy, N. Y.,	35		
Noble Men,	170	" " in Pittsburg, Pa.,	139		
Not a Novice,	141	" " in Waterford, N. Y.,	59		
Nomenclatory,	169	" Responses to the Sick,	29		
New Way of Determining the Spirit Rappings,	191	" Sittings,	7		
Odd Numbers,	202	Spirit Knockings,	33		
Odd Fancies,	192	" " at Litchfield, O.,	29		
Old Fact—New Dress,	175	Still they Come,	175		
Orthodox Testimony,	148	Strange Act of Somnambulism,	23		
Peace at Home,	64	Study of Nature,	27		
Peace Congress,	80	Subject Spirits,	91		
Philosophy,	139	Surgical Operation on a Bear,	187		
Phrenological and Water Cure Journal,	7	Swedenborg,	74, 120		
Physical Manifestations,	51	" and Davis,	37, 93		
Physico-Physiological Researches,	134	Sympathy in the Dog,	203		
Physiological Fact,	39	Testimony,	199		
Plagiarism,	201	Thanks,	110		
Pledges for the Spirit's Paper,	202	That Music,	68		
Postage,	37	The Anthropologist,	70		
" Cheap,	151	The Alphabet,	123, 141		
Premature Development,	63	The Bible,	25		
Presentiment,	63	" " Sacredness of,	181		
Progression,	55	The Celestial Telegraph,	110, 124		
" Human,	99	The Doctrine of Necessity,	105		
" Universal,	74	The Eyes, Care of,	55		
Prolife,	68	The Future,	30		
Promises Fulfilled,	13	The Great Test,	61		
Prospective,	5	The Human Voice,	72		
Query Answered,	137, 138	The Light Increasing,	54		
Queries,	69, 107, 121, 184	The Lungs,	140		
Questions Answered,	13	The Mediation of Christ,	177		
Rapping Spirits—Who Are They?	62	The Truth Seeker,	186		
Rappings Forty Years Ago,	11	Theology,	136		
" " Mysterious,	11	" " es. Psychology,	95		
		The Partial Cat,	127		
		The Quibby Tragedy,	103		
		The Religious Element,	47		

## POETRY.

Address to Mankind,	147
God,	53, 93
Gone,	172
Infantine Inquiry,	187
Heavenly Music,	79
Lines on an Interview with the Spirits,	102
My Brother,	159
Nature's Worship,	47
One Year in Heaven,	142
Pathetism,	22
Poem, Extract from,	172
Sing to Me, Ever,	71
The Bird's Nest,	142
The Dying Girl,	86
The Earth,	7
The Early Dead,	87
The Infant's Dream,	127
The New Emanuel,	95
The Parting Pledge,	40
Thoughts of Death,	112
To My Spirit Friend,	28
Unseen Watchers,	64
Winter Night,	32

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